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THE A.M.E. ZION QUARTERLY REVIEW

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Hinduism And Christianity
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The A. M. E. Zion
Quarterly Review

DAVID H. BRADLEY, Editor
261 So. Broad Street, Ridgewood, N. J.

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THE MEANING OF AMSTERDAM

By

KARL K. QUIMBY

Dr. Karl K. Quimby has pastored many of the influential churches of the Methodist Church. After leaving the Ridgewood Congregation he became Superintendent of the Englewood District. From this position he was made Cultivation Secretary of the Board of Missions and Church Extension of the Methodist Church. He attended the Amsterdam meeting and has since given a great deal of time in advocating the work of the World Council of Churches.

The meeting of the World Council of Churches at Amsterdam this past summer marks an important date in Church history. The full meaning of what happened there is fundamental and far reaching. It will be worked out in various ways through the several communions in the years ahead. Enough has already come to pass, however, to indicate a few of the vast possibilities of the World Council for Protestant Christianity.

The outstanding point about Amsterdam was the single fact that it happened. To get the various Churches to agree to unite, and then to actually have them come together, with such a large measure of agreement is no small achievement. It reminded one of Pentecost where "they were all with one accord in one place". That it was accomplished is eloquent testimony to the consecration and the far sighted statesmanship of Church leaders, and is an expression of the universal desire for closer union and greater co-operation.

The Assembly itself was impressive. It was more than a gathering of Christians; it was a meeting of the carefully chosen and accredited representatives of the Churches. There were 351 delegates, 238 alternates actually present from 147 Communions and they came from 44 different nations. All the leading denominations were represented. Only four great bodies were not represented although all were invited. They were the Roman Catholic Church, the Russian Orthodox Church and its satellites, the Missouri Synod Lutherans of the United States, and the Southern Baptists of the United States. In spite of these weaknesses, it was perhaps the greatest single gathering in four centuries.

Always remember that something of abiding significance took place on Monday, August 23, 1948, when the World Council of Churches, which had been for the past ten years "in process of formation"—was actually constituted and organized. That is a date to remember, and future historians will look back upon it as the date when Christendom changed its direction. No longer is it breaking into smaller and more numerous sects or units. Now the direction is ever toward larger and closer unity. The Churches now propose, even at the world level, to go forward together.

How did this World Council come into being? Many were the factors and personalities which entered into this long process of formation. We can pause to note only the more important ones. The initial concept was born during the famous Edinburgh Missionary Conference in 1910. Here the first clear dream of such a possibility was born in the world's first great Missionary Conference. It is interesting that many of the promoters of this ecumenical movement were present as young but active participants in that conference. Among them must be mentioned Dr. John R. Mott, the Chairman of that conference and now President Emeritus of the World Council. There was also such outstanding leaders as Bishop Charles H. Brent of the Episcopal Church, and William Temple, later Archbishop of Canterbury and John H. Oldham of England—all as young men worked together in Edinburgh and continued to serve together until the consummation or until death intervened. It was remarkable that Dr. Mott, now eighty-three years of age, could be present and give the opening address. In his life, perhaps more than in any other single individual, can be traced the entire development of the World Council of Churches.

A second element in this process came through the expanded missionary movement which followed the Edinburgh conference. Missionaries went into the Orient, into Africa, into India, into Latin America and the island world. The missionaries had their difficulties aplenty but they met with inspiring success. Their numbers increased, their leadership improved. Soon these missions grew into organized Churches—later known as the "Younger Churches". There could never have been any World Conference had it not been for the success of the missionary work in practically all the fields of the world. Here at Amsterdam came the delegates from these our newest yet vigorous Churches from lands over-seas. Never before did such a complexity of Christians meet in one place. "The Orthodox

Syrians from Malabar, the Lutherans from Czechoslovakia, the Waldensians from Italy. The Baptists from China, the Copts from Egypt, the Methodists from the United States, and one hundred and forty other groups, making up a powerful third of Christendom". Many younger leaders, the products of the Missionary movement, took a prominent part in the deliberations. Among them may be mentioned Miss Sarah Chekko, President of Isabella Thoburn College, Lucknow, India, Dr. T. T. Niles of Ceylon, and the new President of the Council, Dr. Tsu-Chen Chao, Dean of the School of Religion, Yenching University, Peiping, China. Dr. Mackay said "the Assembly could not possibly have the world character which is its glory had it not been for the missionary movement".

The third element came from the "Faith and Order" movement in which the Churches themselves, acting through officially appointed representatives, attempted to define the faith they held in common. This has been a continuous effort through the years and is marked by the World Conference on "Faith and Order" at Lausanne in 1927, and the second Conference in Edinburgh in 1937. This importat endeavor remains an unfinished task and is the responsibility of one of the committees of the new World Council.

The fourth factor is the movement known as "Life and Work" which has found an increasing unity, not through theology so much, as through the actually working together at common and world wide tasks. This approach formed the basis of the Stockholm Conference in 1925, and the Oxford Conference in 1937. It was out of the meetings of both these world wide movements in 1937 that a special committee of fourteen, seven from each group, was set up to unite the two movements in the formation of a World Council of Churches.

A fifth factor must be recognized perhaps because it was so unexpected. No one foresaw it in advance, but when the World War II broke upon the world, the Churches which had been in fellowship with each other were suddenly cut off from one another. Furthermore many of these Churches suffered greatly. They needed the stimulus and the encouragement of fellowship with their brethren. They also needed material relief. In the light of these acute emergencies, the World Council office, being located in Geneva, a neutral country, had access to most of the nations engaged in war. In this way it was pos-

sible to send messages and in instances even relief from one group to another. To illustrate, one night the Archbishop of Caterbury prayed over the radio for Bishop Bergravv, then in prison in Norway. Word of this public prayer was conveyed to the Bishop. He realized that Christendom was "one" in spite of the war. This single incident proved an abiding inspiration to his life, as it did to many others under like circumstances. Thus the World Council, even before being formally organized became an active and uniting force for the Christian Churches. This was a clear indication of the need and a suggestion of the possibilities of the World Council.

Amsterdam, then, was no accident. It represented the steadily mounting influence of the Christian Churches and their growing sense of unity and power. The formation of the World Council became the culmination of this long stream of growing influences.

But Amsterdam was more than a culmination; it was also a new beginning. Says the final message—"Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations every where to endorse and fulfill this covenant in their relations one with another". Here, then, is a new beginning. It is another effort of Christendom and the greatest one, to unite, to gather strength, to face the future with heroism and unafraid, and to work together with new aggressiveness to take the world for Christ! Whereas our co-operation in the past has been spasmodic, incidental, and temporary, with important conferences held occasionally, and often quite unrelated, now our co-operation will be constant, continuous, compelling. This is made possible in the very structure of the Council itself. There is a World Assembly of some 400 delegates which will meet every five years. There is a Central Committee of 90, for planning and promoting the interests of the Council, which will meet every year. Furthermore the two weeks together in Amsterdam did something personally to the delegates As they came closer to the Lord, they came nearer to each other. After the weeks of fellowship, they gradually came to understand each other in a new and larger way. The delegates got acquainted. they faced together the common problems. A new appreciation of each other developed, a real brotherhood on a world scale was born. The spirit of God gave the conference its real unity.

When these delegates meet in the future, it will not be as strangers but as friends. The new beginning has already begun.

It may be wise to recall that Amsterdam did not create a World Church. It did not attempt to do so. There are other important Churches which, for reasons sufficient for them, prefer to remain outside the World Council—hence it could not be a World Church. It is simply a world wide council of non-Roman Churches which elect, of their own initiative and accord, to fellowship together within the framework of the World Council. Nor is it a super-Church. It is a **Council** of Churches and each Church retains its own distinctive policy and program. It has no power to legislate nor to coerce. It is a fellowship, a sounding board for Christian Churches, a spring board for the Christian cause. It provides Christendom with a new tool, a new avenue and instrument for doing its work today on the widest possible level.

What did Amsterdam do? The obvious answer is many things. First of all it actually constituted the World Council. That in itself would be sufficient attainment for any conference. The far reaching influences of Amsterdam will depend very largely upon what individuals and Churches as such make of it. It opens a new door, it provides for continual consultation, and prepares the way for larger and more effective co-operation. But what actually happens will not be automatic. Nothing will happen as a result of Amsterdam, save those things which the leaders through their Churches bring to pass. The World Council presents vast possibilities. It remains for the Churches to realize their heavy responsibilities. And since the Churches are composed of individual members, like you and me, we too have a heavy obligation to visualize, to pray for and to work out the fullest implications possible.

Amsterdam did a second thing. It discovered, outlined and defined the critical issues which confront the Christian world. The preliminary studies were more extensive than most people realize. The subjects were selected for the different sections, the topics were outlined, and the interpreters chosen two years ago. These leaders surrounded themselves with study groups and together they wrote and reviewed the preliminary papers. More than five hundred were working on papers for the World Council in this country alone. It was the most extensive and thorough preparation ever made for any conference anywhere.

These preliminary reports became the basis for the study and discussion at Amsterdam. Thus, by an extensive process, the major issues which disturb the thinking of men were put in the forefront of the thinking of the Conference of the world. These studies have been printed and are now available in one Omnibus Volume, or in four separate books as you prefer. They should be studied in all our Churches and particularly with groups of ministers and leaders in the life of the Church.

Of course there were bound to be differences of opinion and at times the arguments waxed hot. But it is important to remember that all "the arguments were within the framework of the agreements". That means that while men differed and held conflicting views, never did any of them disagree with the basic purpose of the World Council nor did any of them even suggest withdrawing. The tension points and the arguments became stepping stones of growth and understading.

These important studies are grouped under the following headings:

Section I—"The Universal Church and God's Design" was charged with defining the nature of the Church and seeking how Christian unity can be achieved.

Section II—"The Church's Witness to God's Design" had to define and direct the evangelistic trend of the Church and face the responsibility of the Churches for mankind.

Section III—"The Church and the Disorder of Society" had to face the many problems of disintegration and confusion and the Churches relation to them.

Section IV—"The Church and the International Disorder" reviewed the intricate problems of war and the area of political philosophies, and the Church's part in making a stand for what it considers right.

In these studies, now published, there is meat for prolonged study and thought.

Third, the Council at Amsterdam organized itself for its tremendous task. (1) It effected a world wide organization. (2) It set up a Secretariat with offices in Geneva, London, New York and Peiping, China. It outlined a program which in itself is as revealing as it is challenging. (3) It continued the "Faith together"!

and Order" Movement by setting up a commission to further explore its possibilities. (4) It constituted its own Study Department for guidance and to enlist the best thought of the world. (5) It continued its committee on Reconstruction and Inter-Church Aid. (6) It recognized the Ecumenical Institute at De-Bossy, Celyny, Switzerland. (7) It created a Youth division. (8) It launched a Department on International Affairs. (9) It set up a Business and Administration Department. (10) It continued its ministry to Prisoners of War. (11) It organized a Public Relations office for consultation with the World Press. (12) It instituted a Department for Women's Work and (13) It planned to secure a Secretary for Evangelism.

Through a program so comprehensive, so fundamental and so strategic, the World Council actually hopes to become a potent force for the advancement of Christianity across the entire world. Any one can see, from the mere listing of the work suggested, the extensive and far reaching opportunities but one needs always to remember these are merely directions or channels for our common endeavors.

It is the hope of the Council to channel the total power of all the Churches in one single stream and focus this power on the issues of the day that there may be brought to them the transforming power of God.

Fourth Furthermore the World Council was exceedingly realistic. It did not hesitate to be critical of society and also of church like in particular. The Message says, "We have served God and Mammon, put other loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests, and feared war more than we have hated it. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race". But Christ has made us his own and he is not divided.

But Sec. I, p. 208 says "Within our divided churches, there is much which we confess with penitence before the Lord of the Church, for it is in our estrangement from Him that all our sin has its origin. It is because of this that the evils of the world have so deeply penetrated our churches, so that amongst us too there are worldly standards of success, class division, economic rivalry, a secular mind. Even where there are no differences of theology, language or liturgy, there exist churches segregated

by race, and color, a scandal within the Body of Christ. We are in danger of being salt that has lost its savor and is fit for nothing.

"Within our divided churches it is to our shame that we have so often lived in preoccupation with our internal affairs, looking inward upon our own concern instead of forgetting ourselves in outgoing love and service. Our churches are too much domiated by ecclesiastic officialdom, clerical or lay, instead of giving vigorous expression to the full rights of the living congregation and the sharing of clergy and people in the common life in the Body of Christ. We pray for the churches' renewal as we pray for their unity".

Amsterdam was also critical of Communism. But it did not stop there. It was critical of certain types of capitalism as well. It pointed out that the Christian Church can not afford to be identified with any one type of social organization. It has already lived under many types of society. Furthermore there are weaknesses in any system. Christianity maintains its right to be the judge of men, systems, and nations. Shall not the Judge of all the earth do right?

Fifth Amsterdam calls for a renewal of the life of the Churches themselves. Of course there is very much more which the Christian Church should accomplish in the life of the world. The Church has a tremendous mission to perform for the redemption of man. But beyond something which it has to **do,** there is something which it has to **be.** Just now it is not one or the other but both. It is imperative that the inner life of the Christian Church be renewed. This is the high priority for the world, to be able to call the world to repentance.

"Our coming together to form a World Council will be in vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the earth in a new effort to seek together, **where they live,** to be his witnesses and servants among their neighbors. We have to make the Church in every place a voice for those who have no voice, and a home where every man will be at home". But the Church as our Lord dreamed of it, as we have often thought of it. and as we at times have seen it afar, the holy universal Church of the eternal God can redeem this troubled world. It is not in man's power to conquer the hosts of Satan, but it is within the power of God. Amsterdam had a deep feeling that its task called the whole Christian World to a new consecration!

Finally, Amsterdam makes clear to us all a new and heavy responsibility.

Something must happen to our Churches and our congregations! "Whatever happens at a world level must also happen at the local level or it has not yet happened". Dr. Fisher said "The future lies in the Churches and how well they take this power and use it in the local parishes". Dr. Georgia Harkness summed up much discussion in the trenchant phrase, "The local congregations are suffering from an underproduction of Christians". Dr. John Baillie said "Not all Christians are called to be preachers, but all are called to confess with their mouth that Jesus is Lord and to be witnesses to his power of His Resurrection". Our hope lies in something bigger than the Christian Church as it now is, but rather in the Christian Church, the living Body of Christ, as our Lord would like it to be.

When delegates walked into the Rijks museum, they saw, among other delightful paintings, the "Night Watch" by Rembrandt. It had been cleaned, brightened, and made attractive and clear. How beautiful a masterpiece can be when the dirt of the centuries is removed. It then shines forth in splendor for another age to see. So it is with Christ and His Church. When the encrustations of the years which have marred the world's view have been removed, both He and His Church stand forth with power to cleanse and inspire!

Amsterdam makes plain that the success of the World Council is our responsibility, yours and mine. You and I must enlist as aggressive campaigners for Christ and His Church. It is of the utmost importance for each Christian to see that Christianity is bigger than his Church, greater than all the Churches. The simple routine work of a Church, important as that is, is not enough. The Church must come "alive" with a new sense of mission and concern. Out of Amsterdam has come a major emphasis to move beyond the worship in a single place and a small exclusive fellowship of kindred souls. Your prayer and mine is that out of a thousand centers around the world new light and life will break forth. If the Church comes alive everywhere there is every hope for mankind. As Bishop Brent said twenty years ago, "We can not stay together unless we advance together.

THE PURPOSE OF ACTS

By Professor Frank R. Brown

Professor Brown is Professor of Bibical Literature in the Hood Theological Seminary having joined that faculty in 1946. He holds degrees from Lincoln University (Pa.), The Seminary, Lincoln University, Hartford Seminary Foundation and the University of Chicago Divinity School. He returns to Hood this year after a year's leave of absence.

Luke 1:1-4—Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; 4 that thou mightest know the certainty concerning the things wherein thou wast instructed.

Acts 1:1—The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, . . .

The purpose of a writer is one of the outstanding elements in his work. His purpose largely depends upon circumstances, kind of audience for whom intended whose mind he knows and wishes to influence toward a change. Here it is quite probable that the circumstances were somewhat normal and did not lead to a very pronounced bias. So that bound up in the purpose would be the form and sources of his writing and the personality of the author.

The Book of Acts is in the form of a narrative and narrative carries with it the intention of supplying information. "A narrative of the things which have been accomplished among us',, a book of all that Jesus began both to do and to teach". (Luke 1:1; Acts 1:1). The material used by Luke was largely the contribution of others and it also supplies many features which can hardly be separated from his own motives. (Adbury states that:

> "Both in oral transmission and writing, the things which Luke records had passed, through a medium of motivated succession. The very form in which each incident came to him was far from being an objective narrative. It had been

told and retold for a purpose; its features had been selected or represented to suit that purpose. It owed its whole escape from oblivion in part because it suited a purpose. Thus both in the Gospel and in Acts the material itself suggested and provided in an intention." 1

One feature of Luke's work that might be conscious intention quite as well as traditional motif or subconscious conviction, is the evidence of divine guidance and control that prevades it. Divine intervention is one of the credentials of the Christian movement. Possibly this thought is already in his mind when he speaks of his subjects as "the things fulfilled among us". One may suppose that Luke intended to show the legitamacy of Christianity from both the Jewish and the Gentile standpoint.

At the close of Acts, Paul is represented as a good Jew. It was a mistake, James implies, to suppose that Paul "taught all the Jews who are among the Gentiles to forsake Moses telling them not to circumcise their children neither to walk after the customs' . That he brought Greeks into the Temple and defiled the holy place. as the Jews from Asia assumed, was simply untrue. He had done nothing against the Jewish people and the ancestral law. He had done nothing of which to be accused. The difference between them was one in which he had taken no initiative and felt no guilt. It was the Jews who rejected their own salvation at Pisidian Antioch, Corinth, Jerusalem, Rome and elsewhere, as they had rejected their own Saviour at Jerusalem. These historical circumstances as Luke portrays them, constantly attested by the divine sanction showed the course of Christian development from a Jewish sect to an ecumenical religion. 2

Three ideas stand out prominently in a survey of Acts.

(1) The divine initiative behind the apostles and other witnesses. The Holy Spirit is the prime factor in this story from first to last. "The expansion of Christianity through the energy of the Spirit".

(2) The universality of the gospel which step by step wins its way to wider circles and among all sorts and conditions of men, throwing off in virtue of its inherent nature all the restric-

1. Henry J. Cadbury, The Making of Luke-Acts. p. 300ff.
2. Ibid—p. 307.

tions of Jewish nationalism. It is thus the one religion fitted to be that of the whole empire; and its destiny in this direction is clear from what it has already accomplished, especially in the person of Paul, its typical exponent.

(3) The determined hostility of Judaism as a national religion to this gospel and that owing to no disloyalty or provocation on the part of its original preachers, who always appealed to the Jewish scriptures and everywhere gave the Jews the first chance of receiving it. "Christianity is Judaism fulfilled and perfected". (Acts 26:22f).

When one sees Christianity in the first century A. D. preaching a universal gospel and notes the hostility of Judaism, it is not hard to understand the reasons for writing this book. For it was damaging for Christianity to be denounced as apostacy from Judaism because Judaism enjoyed the privileges of a licensed religion, being an ancient national faith in the Roman Empire. On the other hand there was strong feeling against Judaism as a narrow and exclusive type of religion possibly greatly intensified by the fall of Jerusalem and the destruction of the Temple in 70 A.D. before the Romans. This destroyed the claims of Judaism as to the supremacy of Yahweh for he had fallen before Jupiter Capitolinus. And Christianity was likewise affected for if an outgrowth of Judaism, it was likewise the outgrowth of a religion approved of God, that had fallen before the Romans. Thus in the eyes of the Gentiles the God of the Christians would be inferior to the Roman god. Then how could Christianity fail to lose claim to the credence of mankind as the religion approved by the God of Israel? This being the case then the only thing to do was to give a more correct view of the original and inherent relations between Christianity and Judaism. For Christianity was no mere offshot of Judaism; it was a new springing forth of its root, the faith of the founders of the Hebrew nation, and of its prophets. Judaism was but the decaying stem. This was the moral of all their relations since Judaism, that is the Jewish nation under its leaders had crucified Christ as a false Messiah. And as they treated Christ, so they had treated his disciples, so far at least as they had not been controlled by Roman law and equity. So that the enmity of Judaism confirmed rather than compromised Christianity. Bartlet states that:

"If Luke's Gospel was written to reassure the faith of a Gentile believer shortly after the tragedy of 70 A. D , to help

him to realize the firm basis of historical fact upon which the Gospel of Christ reposed, and to emphasize the radical incompatibility from the first between it and official Judaism, it is most natural, in view of its opening words, to regard Acts in a similar light. It was meant, that is, to deepen and extend his impression of the inherent catholicity and divinity of the Gospel as compared with Judaism, that narrow and spurious form of the religion of the Old Testament which had so recently been disowned by the Providence which rules in history." 3

Now in setting forth his argument Luke used material from various sources. He has in mind two audiences with unequal capacities. Theophilus no doubt is of a represented the cultured class, while Luke's fellow-believers were of the common people. Therefore he has put forth an effort at simplification. He begins with the city of Jerusalem and ends with Rome and every thing between goes on in orderly fashion until the end. Starting from Jerusalem the story moves out to Samaria and Judea, from there to Antioch and then to Cyprus and Asia Minor, from there to eastern Europe and finally to Rome. With this geographical simplification there is likewise a biographical. The first part is dominated by Peter and the last part by Paul. Stephen and Philip are the only other persons in Acts as individuals who serve to connect the work of the two apostles. Stephen shows the futility of converting Israel and Philip by his journey into Samaria and his work with the Ethiopian eunuch foreshadowed the work of Paul among the Gentiles. The next seeming effort at simplifying is chronological. That is Luke does not burden his readers with time-sequences. The reason for this is easily seen in his plan for his work.

There are very few references in Acts as to what precedes and when reference is needed Luke simply retells the story. This of course would not be done by a professional historian but Luke is not that kind of an historian he is an ancient type. But here Luke seems to be mindful of the capacity of some of his readers. In order to teach them what he wants them to know it can be done easily and more effectively in speeches so there are eleven such speeches omitting the debate in Chapter XV. and Paul's Old Testament "one word" in chapter XXVIII. These speeches as a whole present a body of first-century apologetic. Here Luke sets forth the nature of Christianity as he understands

3. J. V. Bartlet, The Acts, The New Century Bible. p. 12f.

it and as he wants it understood. His authority is that of the apostles and "evangelists" themselves. But the speeches are only a part of the apologia for Acts is suffused with miracles from beginning to end. Miracles of healing, of raising the dead, of revelation, of conversion. His purpose being always to edify and to show forth the divine power at work.

Luke included enough narrative to keep up the interest of his readers and the exciting incidents increase as the story progresses thus holding the readers attention. The stirring description of the sea voyage no doubt contains some edifying elements but these are kept in the background. A scene is also produced for amusement, the fate of the vagabond sons of Sceva when they tried to exercise. (19:13-16).

Not only does Luke want to edify his readers but it is highly important that Christianity as a religion should be tolerated by the state. So he includes a number of incidents favorable to Christianity in its contact with the Romans. In Cyprus, the proconsul Sergius Paulus is converted, (13:12). The praetors of Philippi apologize to Paul and Silas for having arrested and beaten them. (16:39). In Thessalonica no action is taken against them by the magistrates except putting Jason under bonds to keep the peace. (17:9). At Ephesus the so-called "town clerk" an official of high rank—declares that the anti-Christian hysteria is senseless. (19:36-40). Festus tells Agrippa that he is convinced of Paul's innocence and Agrippa after giving Paul a hearing, agrees with him. (26:32). As the book closes we are told how the authorities allowed Paul to live, two years in his own hired house, preaching and teaching. So Luke demands toleration of Christianity as a legal right. For Christianity is nothing more nor less than Judaism and as such has been explicitly recognized as a religio licita.

Now in the apostolic age a Jewish mission to the Gentiles was no novelty. For Judaism was a missionary religion. We are told by Christ how the Pharisees "crossed land and sea to make one proselyte" (Matt. 23:15). And in the story of Pentecost the phrase "both Jews and proselytes" (2:10) is used as a matter of course. Those who had become full Jews seemed to belong to a separate class like Nicanor, (6:5), who had been chosen as one of the seven. Then there were those known as "devout men" (10:2), "God Fearer" (13:16) or "God worshippers". These attended the synagogue worship and instruction and kept certain precepts of the Law. But their exact status is not clear. We meet

Cornelius and the Ethiopian Eunuch in the first part of Acts, who seem to have been some kind of semi-proselyte.

Again first century Judaism was very complex, for there were many organized groups with differences in beliefs and practices and who denounced one another with little hesitation. This is set forth in the New Testament in the conflict between the Pharisees and the Sadducees. Luke uses this to advantage. (28:7-10). There were other groups or parties but they were all Jews as far as the Roman government was concerned. So that to

Luke, the policy of the government, on the basis of this theory, should be simply to look upon the Christians as just another Jewish party and therefore Christianity is a **religio licita.** (A licensed religion). This seems to be the purpose of the speeches of both Stephen and Paul in Chapters 7 and 13. Reference is constantly made to Old Testament scripture of Psalms and the Prophets in an effort to prove that Christianity and only Christianity is the true Judaism. (28:). However many of these arguments were refuted by the Jewish party, (18:15). The Sadducees hated Christianity but what they hated was approved by the nation at large. So we are told how the Christians found favor with the people, (2:47). Now against this background the popular animosity of the people against Christianity in chapters 6 and 12 appears to be only momentary, especially in the light of chapter 21, where Jerusalem Christianity is depicted as being at perfect peace in its surroundings. And at the end of Acts the Jews in Rome while speaking contemtuously of Christianity speak of its not as an alien faith but as a true "party", (28:22).

Luke prefers to speak of the Christians not as a Jewish party but as those of the "way", for to him Christianity was the only true way. (9:2; 24:14). But do these Christians really consider themselves to be Jews? This did not seem to be a problem to those who lived in Palestine for Jerusalem Christianity was almost bound up with the Temple. "Peter and John were going up into the Temple at the hour of Prayer" (3:1) to "speak in the Temple to the people"; (5:20). Almost a generation later there is the same picture when Paul is instructd by the Jerusalem leaders to arrange for the special temple sacrifices. (21:23-24). Those of the "way" is no small insignificant group. There are tens of thousands of Jews who are faithful in the strict observance of the laws and customs of the Jews. So there is no question about these Christians claiming religio licita. But the problem

comes with Gentile Christians. What about them? Are they in the same position as Jewish semi-proselytes? These had no existence outside of Judaism, but were kept in a subordinate position under strict Jewish supervision. This seems to be Luke's picture of Gentile Christianity. The Gentile missions and churches in Acts are under Jewish supervision. Just as soon as the church is established in Antioch the apostles in Jerusalem put it under the direction of Barnabas as their representative. (11:22). After Paul and Barnabas extend their work as far as Derbe, they retrace their steps and go through all the communities in Asia Minor and establish a regularized ministry. (14:21-23). Nowhere in Acts is a church found like that at Colossae, founded by a Gentile and composed almost of Gentiles and leading practically autonomous life of its own. Luke seems to be at pains to point out that the churches and the work at large are under proper supervision. Even Paul is not lance. The central authority is at Jerusalem. But this did not work to the disadvantage of the Gentile Christians for they were assured of God s favour just as the Jews but they were dependent upon their brethren of the race of Israel, rigidly obligated to observe the Old Testament statutes ordained by God, and were duty bound to order themselves lowly and reverently before their Jewish betters. Therefore Theophilus could feel well assured that the popularity of Christianity among the Gentiles did not in any way interfere with the claim of Christianity to be considered as Judaism, and so a **religio licita** (A licensed religion).

Christian believers are not a law unto themselves. For they belong to an organization which has laws they are bound to obey and which are enforced by duly constituted authorities. The laws to which reference is made are the teachings of the apostles. But who are the authorities to interpret and to enforce them? Luke looks upon the Christian Communities as the Jewish, which were ruled by elders, whose primary function was to preserve and apply the Non-Christian Judaism. In Palestine each community had its own elder who formed councils and thus functioned as a governing body of the community. Each village had seven, the towns and cities twenty-three, and Jerusalem seventy. Outside of Palestine the numbers seem to have been less fixed. These governing councils of elders were known in Aramic as **Sanhedrins,** in greek as **presbyteries.** When a vacancy occurred the remaining members elected a suitable person to the place and that person was duly ordained by the imposition of hands A presiding

officer was selected from the group by election but he had no special power.

Christian elders are patterned after the Jewish and are considered an essential part of Christianity. Luke takes for granted that everyone would know who these officials are so that after telling how the apostles completed the organization of their communities by appointing "for them elders in every church" on their first journey, he does not state that this was done in other places as well. This is to be understood. We note in chapter 20 that Paul sends for the elders of Ephesus. At Antioch Luke says that the Church was governed by "prophets and teachers" rather than by elders but to Luke this only meant that the elders possessed these special gifts. For in Judaism an elder could also be a scriber or a priest. As individuals these elders could prophecy or teach but they acted collectively when a step in the progress of the Church was to be determined. Jerusalem was unique in that in Jewish thought this Sanhedrin was not only larger and more dignified than the others but it was supreme over them all and was itself responsible to no one, for here in Jerusalem the Moses' tradition was preserved integrally. Some parallel seems to have been established between its seventy members and those seventy elders whom Moses took up into the mount, who "beheld God and did eat and drink" before Him. (Exod. 24:11). In like manner the first Christian Sanhedrin of Jerusalem was composed of those who had been with Jesus throughout His entire ministry and who knew His every word. Jerusalem is the only Sanhedrin that could have a fixed presiding officer. This presiding officer like the high priest did not need to be an elder, for his authority was greater than that of an elder.

Beside the elder in Acts there are the prophets and prophetesses, that is women who prophecy and teachers. Then there are the deacons. This is a Christian creation called forth by specific Christian needs; to serve tables and thus relieve the apostles to preach and teach.

Luke seems to be telling Theophilus that those of the "Way" are an organized, orderly law abiding body of people known as Christians whose center of authority is at Jerusalem just as the center of Roman authority is at Rome.

Paul is a problem for Luke. But one must keep in mind that we are looking at Paul as seen in Acts and not as in his letters.

According to Acts 9, Paul is converted on the way to Damascus and there he was to receive instructions as to what to do. In Damascus he is healed by Ananias received the baptism of the holy spirit and is baptized with water. Then he joins the other disciples in the city and preaches in the synagogue, proving that Jesus is the Messiah. The Jews plot against his life and he escapes over the wall in a basket. Later after many days Baraabas acts as his sponsor and introduces him to the apostles in Jerusalem. Here again he gets into a dispute and the brethren send him to Tarsus. Later Barnabas finds him in Tarsus and brings him to Antioch. Here he works for a year and visits Jerusalem on a charitable errand. But he still occupies a subordinate position. Later in (22:21) he claims that he received his call to the Gentiles on his first visit to Jerusalem. Moreover the ceremony described in (13:1-3), must have been understood as an ordination by Luke's readers. This then was an ordination to apostleship. For it is only after this that the term apostle is applied to either of them. But to Luke the apostleship of Paul and Barnabas is quite inferior to that of the twelve and subordinated to it. So Paul keeps close contact with Jerusalem making several visits until his arrest. He goes there after his conversion, he makes the "famine" visit, he goes after his first missionary journey to learn whether the Gentiles must be circumcised or not, he goes there after his second missionary journey, solely that he may go up and salute the church, and after his third missionary journey he goes again, in spite of solemn warnings. So that in all these visits Luke gives the Jerusalem setting to all of Paul's ministry. Paul's inferiority is further set forth in the speech which Luke puts in his mouth at Pisidian Antioch, where he says: "God raised Him from the dead: and He was seen for many days of them that came up with them from Galilee to Jerusalem, who are now His witnesses unto the people," (13:30-31). Here Paul appeals not to his own experience with the risen Lord but to that of the Twelve. So that according to Luke Paul is subordinate to the apostles no matter how definitely Christ spoke to him. He is indeed an apostle **through men.** (Gal. 1:1). In addition Luke makes Paul a faithful, loyal, thorough going Jew. So that Christianity within and without its membership is an integral part of Judaism. Nothing more nor less than a party within, a **religio licita**: and therefore entitled to all the rights and privileges of such a religion within the Roman state.

CONCLUSION

Much has been said about this major purpose of the author to set Christianity in a favorable light proving that it does not represent a threat to the Roman government and that it as a religion by rights should be granted all the legal rights of a **religio licita.** This is not to the exclusion of other purposes which the author may have had in mind and which have been pointed out. "No other New Testament writer," says Zahn, "mentions a Roman emperor by name", and he proceeds to point out the significance of this fact in connection with the whole design of St. Luke to show that Christianity was an historical religion; how the edicts of Augustus, (Luke 2:1), and of Claudius, (Acts 18:2), had their influence on the new faith (of Luke 3:1), how in comparison with the other Evangelists Luke constantly introduces the names of those who were connected indirectly as well as directly with political events (Einleitung, 2,p.375), and only would notices of this kind impress a reader of the type of Theophilus with a sense of the certainty of those things in which he had been instructed, but they are also important in that they indicate that a writer, who thus took pains to gain accurate information with regard to events in the Roman world, would naturally be interested in tracing carefully the relations between the empire and the infant Church, and all the more so if it was important to show his readers that Christianity stood in no hostile relationship to the imperial government. (c. Zahn, U. S. p.379).

But it is one thing to describe one of the objects of the book in this way such as an attempt to reassure those who had been already instructed in the origins of the Christian Faith and to emphasize its evident power and rectitude at the bar of the rulers of ths world; and to maintain that all this was done with a political-apologetic aim, regardless of the truthfulness to fact, and only concerned with representing Christianity in a favorable light before magistrates and kings. "But", says Wendt (Apostelgeschichte, P. 17), "There is no reason to doubt that this representation simply corresponded to historical truth" . . . "Nothing is more surprising than the way in which his accuracy is confirmed by every fresh and searching investigation".4

4.—R. J. Knowling, Acts of the Apostles, Expositors Greek Testament, Vol. 2 p. 12-14.

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THE EASTER STORY

By FLORENCE TURVEREY REEVES

Christmas and Lent are the two seasons in the Church year which are most widely observed and so artists through the ages have illustrated the facts implicit in the calendar when they have stressed the stories of the Birth and the Passion. Hundreds of pictures have been printed on these two themes but only a few incidents in the public life and ministry of Jesus have been treated.

THE LAST SUPPER — ITALIAN
LEONARDO DA VINCI (1452-1519) — SANTA MARIA DELLA GRAZIE, MILAN
NO. 148 © BROWN-ROBERTSON CO.
ART EDUCATION, INC., NEW YORK
PRINTED IN U. S. A.

The events that properly belong to The Passion begin with the Triumphal Entry and follow through to the appearance after death and the Ascension. All that occurred during this period in the Life of Our Lord that could be put into pictorial form was presented to the faithful for meditation.

Because "The Last Supper" by Leonardo Da Vinci is so widely used in the adornment of churches and in Church School lesson materials, this will make a good spring board for our study. It was a life-size fresco painted across the end wall of the refectory of the Church of Santa Maria delle Grazie, Milan, Italy. It was ordered by Count Sforza as a memorial to his wife who had died in childbirth and who had spent many hours in prayer in the church during her pregnancy. Leonardo worked upon it in-

termittently for eighteen years but never really finished it. He was an experimenter in techniques and media and as a result of his experimenting upon this picture, it began to decay even before the master had completed it. It was further damaged when Napoleon conquered Milan soon after and cut a door through the wall upon which the picture was painted so that he could use the great hall to stable his horses. During the second world war the refectory sustained direct bomb hits, the three walls and the roof being destroyed. The end wall upon which this picture was painted still stands because the Italians had banked it with sandbags. However, when the roof fell in, the rains soaked the sandbags and great patches of mold began to appear upon the fresco, so that now the ruin is almost complete and there is left only the faint shadow of what was once a great masterpiece.

The Last Supper is a much more difficult theme to paint than one would at first realize. To picture thirteen men at the table eating is truly a very difficult artistic problem, for eating in itself is neither beautiful nor graceful. The added problem of Judas seemed even more difficult and artists were at a loss as to what to do with him. Compare other pictures with this one and observe how Judas is usually placed on the side, often quite by himself, or given a black dress or a black halo. Cosimo Rosselli, an artist who painted the Last Supper in the Sistine Chapel at Rome, has placed a little red devil sitting upon the shoulder of Judas whispering into his ear. Leonardo has done a very natural thing — he has made Judas the only one not questioning the statement of Jesus. This was an obvious solution but no one seems to have thought of it before If you study the pictures made after Leonardo's time, you will find that nearly all artists have followed his ideas of arrangement. Leonardo had a masterful psychological mind and he used it to interpret the thoughts and character of each of the disciples.

The supper is in a large plain room hung with tapestries and with the center window serving as a frame for the head of Our Lord. The disciples are seated along one side and at the ends of a long table, which gives us a full view of the whole group. Jesus has just said, "One of you shall betray me." This was like an electric shock to eleven of the men and immediately broke the company into four groups of three each.

Group I. (Far left) Bartholomew, on the extreme left, has quickly risen to his feet, intense emotion and almost fury showing in his face. James, the Less, next to him, simultaneously has done the same thing. These two would like to find out who it is that would betray Jesus and take care of him as he deserves. Andrew raises his hands in shocked surprise, yet desires to know what Peter is saying. His gesture of horror and the expression on hi face make us feel that his first thought is to make sure that no one suspects him. For that reason he is eager to catch the gist of what Peter is saying to John, since Peter seems to be taking command of the situation.

Group II. (Center left) Peter is tapping John on the shoulder and saying, "Ask Jesus who it is!" He has his dagger in his right hand as though he wants everybody to know that he has the situation well in hand and will straighten out the matter at once. John is submerged in sorrow—he shows no resistance and no appeal. He accepts whatever Jesus says as truth. Judas, the third member of the group, is greatly startled and recoils a little in spite of himself and grasps his money bag rather too tightly for innocence. He quickly glances around to know whether or not any of them suspect him.

Group III. (At the far right) Thadeous seems to be the only one of the group who has personal suspicion for there is a misgiving look in his eye. He does not question the statement of Jesus and is obsorbed in ferreting out who is to betray Him. Simon, to whom he is addressing his suspicion, seems to say, "It is impossible! We all love Jesus. None of us would do him harm." Matthew, (the most elegantly dressed), is taking the part of Thadeous and points to Jesus with both hands as if he would say, "Jesus knows all things. If he says so, then it is so." He accepts the startling declaration but does not suspect any one person. Purity of thought and sincerity are indicated in his face and gesture.

Group IV. (Center right) James, the son of thunder, is protesting, shocked at the idea. He seems to be saying, "This is impossible! Preposterous!" He is so wrought up about it, he vehemently waves his arms in a wide blustering gesture. Thomas, frightened and terrified because of his own inner instability, in a frantic nervous motion raises one finger to ask Jesus, "Do you think it could be I?" Philip, in tender earnest love, places both hands on his heart as though appealing to Christ's knowledge of

him saying, "Surely, you know my heart. It is filled with love only."

Leonardo's picture is so perfectly composed and balanced that we are almost unaware of its greatness. Although the disciples have been divided into four separate groups, each group by the focus of all the eyes, the flow of line, or the naturalness of the gestures leads to the central figure.

In the midst of all this confusion, Our Lord is set apart, unmoved and in a sense unaware of all that is taking place among the disciples. His beardless chin allows us to see the complete expression playing over his face. While there is personal pain and sorrow over betrayed friendship, underneath it all there is a serenity which He never lost that comes from the strength of communion with the Father.

His hands too are expressive. The left one with the palm upturned indicates a gesture of giving; the right one is in the act of being raised, withholding—the two gestures link to manhood and Godhead and are paralleled in the gestures of the Virgin Mother in Michelangelo's "Pieta" in St. Peter's, Rome.

As we look we can almost hear the Master say . . . "But let not your heart be troubled, neither let it be afraid. . . . Peace I leave with you; my peace I give unto you."

Although events directly following the Last Supper were often portrayed, the next theme that occupied the thought of many artists was the crucifixion, most often the adoration or contemplation of the Cross. Artists of the 12th and 13th centuries filled their paintings with symbolism of all kinds. It was taught that Christ as the second Adam came to wipe out the sins of the first Adam. Legend says that Jesus died on the very spot where Adam was buried so that His blood flowed over the bones of the first parent, thus we often see a skull at the foot of the cross and sometimes blood drips upon it from above. "For as in Adam all die, so in Christ shall all be made alive!" The day and hour of the crucifixion had a mystic significance. Jesus was crucified on Friday, the very day that Adam was created; Jesus gave up His spirit the third hour supposed to be the exact hour when Adam committed the sin by which mankind had fallen. The blood and the water that came out of the side of Christ when it was pierced was symbolic of the sacraments of the Church—

THE CRUCIFIXION
—National Gallery of Art, (Mellon Collection)

Baptism and the Lord's Supper. Artists took these ideas and painted them literally and that is why in many early masterpieces there are many things portrayed which we no longer understand. Each person surrounding the cross is symbolic. The Virgin Mother was the symbol of the Church under all circumstances, for she is assumed to be the one person who stood firm at the foot of the cross.

Perugino's art (1445-1523) was of a very different kind. He could not paint the anguish of the crucifixions of Van Eyck, nor the church pageants of Fra Angelico. His particular gift lay in painting lovely pictures, filled with ecstasy and especially fitted for quiet meditation. The Crucifixion by Perugino in our National Gallery in Washington is a large airy composition rich in the atmosphere of Italy's sunny skies, lovely lakes and picturesque castles. No attempt is here made to picture Golgotha or the Crucifixion as it actually was. Perugino has painted a devotional picture which has beauty and sweetness unusual to this theme.

He blended a beautiful world and the religious fervor of man with God's redemption in the sacrifice of his Son upon the cross so that we forget the physical reality and remember only the spiritual outreach and the greatness of the love of God.

The quiet repose of the sunlit landscape and the serene beauty of the figures convey an atmosphere of peace. Although divided into three parts, the painting is still one whole and all four figures the contemplating the cross. Mary Magdelena, on the right, has placed her jar of spikenard on the rock beside her while she meditates on the spiritual things of the cross. St. Jerome, on the left, with his emblem the lion in the background, sadly contemplates the death of Christ. Mary the Mother is in an attitude of prayer rather than grief. John looks at the cross in a mood of quiet meditation.

Perugino must have been a gentle soul for he is utterly unable to paint passionate emotions and in the figure of Our Lord there is nothing of pain or suffering. Christ is still and silent and shows no trace of former suffering. His arms are spread wide on the cross and his thorn-crowned head is bent forward. The INRI, meaning "Jesus of Nazareth, King of the Jews," is nailed above his head.

The comforting beauty of the Crucifixion is distinctly a Perugino touch and in great contrast to the agonized representations we usually see. The perfect details of the landscape are utterly charming — the delicate wild flowers in the foreground, the little gate and path behind Mary Magdelena, the lion behind St. Jerome, the owl in the tree above him, and in the center the bridge with fishermen upon it, the towers and castles, the trees and rocks

From the Crucifixion we turn to the Resurrection, for without that the history of the world would have been different. Only because the disciples and others received indubitable proof that Christ was truly risen do we have the Christian Church today. Although this theme may be said to be the heart of the Christian Gospel, artists have found real difficulty in putting this event into pictorial form. As difficult as were the Last Supper and the Crucifixion, the theme of the Resurrection surpasses them in the problem of presenting the Risen Lord, at once real and yet intangible. Only a few artists have attempted the story and even fewer have reached greatness in their presentation.

Fra Angelico, who painted this interpretation of the Resurrection, lived in an age of faith. Besides being a great painter, he was a devout Christian and brought forth his paintings in the spirit of continual prayer. The original of this fresco is in one

8406 — FIRENZE — La Risurrezione — Beato Angelico — Museo di S. Marco Anderson, Roma

THE RESURRECTION

—By Fra Angelico

of the cells of the Monastary of St. Mark's in Florence,, Italy. Fra Angelico painted a different fresco in every cell of the monastary for meditation by the monk who occupied that particular cell. He never dreamed that these frescoes would ever be seen by any but the monks. Today, however, this monastary is a na-

tional museum open to the public and all may study these great works.

In this interpretation four of the Holy Women have come early to the tomb. Only two carry jars of spices to anoint the body, but they are all sad and mystified at finding the tomb empty. One of the two seems to feel the angel's presence and looks directly toward him. One of them has come close enough to look down into the tomb and has raised her hand to her forehead partly from fright and partly to shield her eyes from the light of the angel. Her puzzled look shows she does not dare believe her eyes. But the angel is real. He is dressed in a long white robe and his huge wings sweep the floor. His golden hair falls in curls about his neck, and against the heavy golden nimbus is the red flame of the Holy Spirit. As he sits on the edge of the sarcophagus, his right hand points to the empty tomb, his left hand lifted heavenward. He seems to be acting his words rather than actually saying them, "He is not here, He is risen!"

Above, the Risen Christ is among them. In His right hand He holds the palm, symbol of His victory over suffering. In His left hand is the banner of triumph. The usual cruciform nimbus surrounds His head to indicate His divinity. He is completely surrounded by a mandorla of light and His half-length figure emits brilliant rays of light. The story of the Resurrection is told wonderfully by the angel of radiant faith set confidently on the side of the tomb with a religious kneeling by his side. The latter is of the contemporary world, has accepted the fact of the Resurrection and committed himself to the Risen Lord. At the foot of the tomb in sadness and doubt stand the women of the Crucifixion, who need yet to see their Lord alive for their faith to be restored.

These are only three pictures. Thousands have been painted to illustrate the drama of salvation central to Christian faith and life. The Last Supper foreshadowed it, the Cross consummated it, the Resurrection certified it. Almost from the beginning artists have been inspired to interpret it on canvas. There is no question that this is part of the inspiration of God's Holy Spirit, for our knowledge and faith have been increased a thousandfold as we have seen the representations of this drama set forth by such artists as Da Vinci, Perugino and Fra Angelico.

HINDUISM AND CHRISTIANITY

A Study of Similarities and Contrasts

By
DR. HERBERT H. STROUP
Brooklyn College, Brooklyn 10, New York

Contrasts:

1. It may safely be said of historic Hinduism that it lacks unification or singleness of witness. Although there are two aspects of Hinduism which have remained centrally significant in Hinduism through the centuries (caste and belief in the more-than-human), nevertheless, even these two elements have varied. Hinduism in its historical course has developed almost every type of deity that the human mind could accommodate. Polytheism, theism, deism, henotheism, and atheism have been historic outshoots of Hinduism. Although caste is the most rigid requirement for membership into Hinduism, some change in its status may be traced in the Sacred Scriptures of Hinduism. However, it must be said, that caste is the most rigid and definite aspect of Hinduism. It has, therefore, failed to develop any vital social program of alleviation for those oppressed and has held the order of caste to have been divinely ordained. The Bhagavad Gita in its presentation of Krishna has called the members of all castes to its salvation, but the practical effect of its doctrine has not been very momentous. On the whole, its general passivity to social condition and its general disregard of intellectual unity, has weakened its witness in the world. (It is interesting to note that the Hindus have failed to develop any advanced theory of tragedy in their art or literature, for the conception of the right of destiny is so ingrained in their make-up that regret and the desire to explain social and individual wrongs by some cosmic theory have not made great progress.) "The Indian does not fight his destiny, nor does he curse it in the grand Greek manner. He believes in 'wise passivity.'" (Ranjee G. Shahani, "Indian Pilgrimage," London, 1939, p. 181). The Hinduism of today is so diverse in its beliefs that it has been classified as several religions, rather than one. "In attempting to consider what distinctive message the Christian missionary has to give the Hindus, we are met by the initial difficulty that Hinduism is at first sight not one religion but many, and that it possesses no kind of creed nor any body of formulated doctrine. The word Hinduism covers a number of religions which are apparently inconsistent with and contradictory to each other." (Report of Commission IV, "The Mis-

sionary Message in Relation to Non-Christian Religions," World Missionary Conference of 1910, p. 156.)

Christianity, on the other hand, presents a more definite program of belief and action. The Christian believes that many of the religio-philosophical doctrines which man might correctly hold have been demonstrated in history. His religion is not only one of speculation, but also of acknowledging the specific revelations of divine truth, beauty and love which have occurred in human history. Jesus is the one individual within history who has adequately portrayed the nature of the Divine. The cross is the Christians' concrete symbol of the manner in which the Father-God works. The ethical life which God would have us lead is best exemplified in the living of Jesus. The society which God would have us build is best outlined in Jesus' phrase and content of "the Kingdom of God." Christianity supplies a more tightly organized goal of human thought and action than does Hinduism.

2. Hinduism is chiefly unconcerned with history, whereas Christianity believes that God works in history. Growing out of its general world outlook and its emphasis on the acceptance of worldly conditions, is Hinduism's disregard of history. It is significant that Hinduism does not possess a single Sacred Scripture which extols the history of the Hindus. It may even be said that the Sacred Scriptures have a positive disregard for history, so much so that it is difficult for the scholar to date the writing of some of the earlier Scriptures.

Christianity, on the other hand, believes that God works in the historical processes, making for change and progress. Human history is, in some way, the partial story of the history of God's activities, and he has not allowed any segment of human history (both geographical and temporal) to be without His witness. Jesus, to the Christians, is God's everlasting answer to the question whether He is interested in humankind.

3. Hinduism and Christianity differ as to their conception of sin. Hinduism contains many conceptions of sin (bodily cares, disobedience, lack of prayer and sacrifices, lack of faith and devotion, ignorance, and existence). The Sacred Scriptures of Hinduism attempt to suggest that appropriate means of salvation for each of these different conceptions of sin. In one sense, all these theories of sin may be reduced to the sin of existence. The Hindu

seeks to escape his existence or the conditions of his existence. Not that suicide is any real means of escape, for even then the true self would continue. The problem must be solved in one or more of the ways suggested in Hinduism's Sacred Scriptures.

Christians do not look on life as a drudgery or as a burden. Life, to Christians, is a divine gift and a special opportunity for personal perfection and social "Kingdom" building. Life is not merely to be accepted or lamented, but is to be bettered. Since God created life, it must be good and worthy of expression. Sin for the Christian consists in conscious disobedience of the loving will of God. Sin is threefold: sin towards the will of God; sin towards our fellowmen, and sin towards our highest and best self. Sin is lovelessness toward God and unneighborliness toward our friends and enemies. Sin, to a Christian, is not so much a metaphysical fact as an ethical condition or practice.

4. The Sacred Scriptures of Hinduism are much longer than the Bible of Christianity. The Scriptures of Hinduism have been collected over long centuries of experience in religion, and comprise the lengthiest of all the Scriptures of the living religions of the world. "The two great epics of Hinduism, the Mahabharata and the Ramayana, are the longest in the world. The former consists of 220,000 lines, and is a vast encyclopedia of tradition, legend, ethics, and philosophy, with much that is of little value.' (Report of a Committee appointed by the Board of Missionary Preparation, "The Presentation of Christianity to Hindus," New York, 1917, p. 41; also, footnote on the same page: "The Aeneid of Virgil contains 9,000 lines, the Iliad of Homer 12,000, the Odyssey, 15,000.")

The Christian Bible, although it contains the Sacred Scriptures of another religion, viz. Judaism, is much shorter than the Scriptures of Hinduism. The Bible of Christianity does cover a long period of time and deals with many changing outlooks, but it does so in briefer form. There are many points of view in the Bible, but they are not quite so unconnected as in Hinduism.

5. Hinduism is polytheistic, tritheistic and monotheistic. Almost every brand of deity worship is a part of Hinduism. In the Vedas one may find a frank polytheism; the Brahmanical doctrine of the Triad (trimurti) recognizes Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. In the Upanishads, Brahma is the All-being, without distinctions and without

individuality. In the Bhagavad Gita, Brahma is personally incarnated in Krishna who is to be worshipped as divine though in some respects he is human. Indeed, some observers have thought that Hinduism can no longer claim belief in deity as a characteristic of that religion. "The only outward bond which binds Hindus together is the observance of caste." (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions," World Missionary Conference of 1910, p. 157.) Some modern Hindus feel that an atheist can be a good Hindu. "All that matters is the search. Even an atheist, provided he is sincere in his belief, can be a good Hindu. The cardinal sin is indifference to divine things.' (Ranjee G. Shahani, "Indian Pilgrimage," London, 1939, p. 179.)

Christianity is overtly monotheistic, but believes that God may best be described in terms of his functions as possessing a threefold personality. Although Christianity has been accused of being tritheistic (sometimes justly as in the land and times of Muhammad), nevertheless, the Founder's conception was that of monotheism which he inherited from Judaism. President McGiffert has suggested that the God of the early Christians was Jesus, but he states definitely that Jesus held the view of monotheism common to His day. (A. C. McGiffert, "The God of the Early Christians," 1925, p. 21.)

6. It may safely be held, I think, that Hinduism is essentially non-moral, while Christianity is chiefly concerned with the moral. One potent branch of Hinduism has held that union, by means of the overcoming of ignorance, with the divine Brahma, relieves one of all moral responsibility. One may slay his parents and suffer nothing if he truly knows Brahma. But, in general, in Hinduism, there is a lack of virile morality. No high demand or obligation is placed upon life that challenges the individual to right conduct. Karma is of threat rather than an intimate, aiding motivation. "Christianity is an ethical religion; in it religion and moral goodness are inseparably bound up together. Hinduism, on the other hand, in spite of much high moral teaching to be found in its literature, is not essentially an ethical religion." (J. MacKenzie, "The Christian and Hindu Conception of Sin," "International Review of Missions," April, 1918, volume 7, p. 146.) Meredith Townsend, in his "Asia and Europe," second edition, 1904, pp. 252ff., Chapter "The Core of Hindooism," thinks that Hinduism is essentially immoral, although his testimony in general is quite unreliable. Moreover,

the idea of salvation in Hinduism is noticeably devoid of ethical connotations.

Jesus did more than philosophize concerning a new truth which had come to him. He lived a way of life which stood so high that those who saw him called him the son of God. Indeed, he called upon all his disciples to follow in his way and to live as he lived. The essence of his teaching was moral. He added little to a theoretical conception of God which was not already known, but he did bring new ethical bearing upon the relations which men bore towards each other and towards God. He called all to be perfect in moral living even as his Father was so perfect.

7. Hinduism is chiefly an ethnic religion; Christianity has attempted to become universal. Hinduism, to be sure, is a religious rather than a geographical or racial term. But Hinduism is practically confined to India, but even in India Islam occupies a portion of the field Hinduism may fairly be said to embody the spirit and genius of the people of India. It is true that modern Hinduism, in recent years, has attempted some missionary work even in New York City, but these developments have as yet but little significance. It is also true that some modern branches of Hinduism conceive Hinduism to be universal, but this is on the principle that all religions are one. Although much can be said for such a principle, yet at the same time, it must be borne in mind that it passes over too easily, deep-going contrasts in the living religions of the world which cannot be dealt with simply on the basis of syncretism. It remains, therefore, objectively true, that Hinduism is an ethnic faith. "It should not be forgotten that with all the apparent confusion, there is really a general 'ethos' characteristic of Hinduism." (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions," World Missionary Conference of 1910, p. 156).

Christianity may have known a period when it was not concerned with reaching everyone (as in the early Judaistic period after the death of Jesus), but, in the main, it has always felt called to bring its Good News to all men. The history of missionary activity runs close along with the history of the church. Christianity is weak in the land of its origin, but since its inception has spread to almost every part of the known world. Three religions have tried historically to become universal: Buddhism, Christianity and Islam. Buddhism has lost much of its former virility; Islam and Christianity are still seeking to extend their influence throughout the entire world.

8. Membership in Hinduism is, in a sense, automatic; membership in Christianity is generally conceived to be of a voluntary character. One is born a Hindu, he does not join the religious movement. Caste being the one strong, binding element in Hinduism, one must be a member of caste in order that he might be a Hindu, in the true sense of the word. A few modern, western disciples of Hinduism have been admitted into the ranks of Hinduism's followers, but this has been because they brought prestige or some other contribution to the movement.

One becomes a Christian by inward persuasion rather than by birth or through a rite or even through birth. It is true that one branch of Christianity (Catholicism), has held that anyone born of parents belonging to that branch, automatically becomes a member also. But, according to the teachings of the Founder, one must voluntarily accept discipleship.

9. Hinduism seems to be committed to either a monistic or a dualistic world-view. Christianity has never identified itself with any particular world-view, but has relied on prevalent rational views to complete its philosophical outlook. Hinduism, according to the epistemology of idealism which evidences itself in its Sacred Scriptures believes in panthesm, or the identification of the parts with the whole. According to another strand of thought which permeates the Hindu Scriptures (epistemological realism), the world is not to be identified with the real, for there is everywhere present "maya" or illusion which beclouds men's minds and which keeps them from knowing the real. According to the first theory, the world is interpreted in monistic terms; according to the second theory, the world is interpreted in dualistic terms.

"To the Christian the world is real, not in the sense that he has here 'a continuing city,' but in the sense that God is manifested in it, and that man can realize God's purposes concerning him in it. To the typical Hindu the world does not reveal God but is a veil cocealing Him." (Report of a Committee appointed by the Missionary Board of Preparation, "The Presentation of Christianity to Hindus," New York City, 1917, pp. 155-156.) Christianity does not possess any one authoratative world-view which excludes all others. "The fact is that Christianity as a whole always had to borrow from some scheme of rationalism to complete its ethical structure. The early Church borrowed from Stoicism and Thomasian Catholicism appropriated Aristo-

telian doctrine to provide a foundation for its more distinctively Christian superstructure." Reinhold Niebuhr, "An Interpretaton of Christian Ethics," 1935, p. 205.) Insofar as Christianity does hold a position in regard to the world, it may be said that it views the world as good (because it has been created by a good God), but as containing some recalcitrant features which will be progressively overcome. The highest aim for the intellectual Hindu is to escape the illusions of the world and to be philosophically at oneness with Brahma. Christianity seeks to realize the real or to make it even more real (the real being the purposes of God for self and society).

10. The processes of redemption which Hinduism and Christianity offer are dis-similar Hinduism presents (briefly) four ways of redemption. (A) Karma-marga, which is the way of works. Salvation is gained through meticulous observance of ritual and caste. This is chiefly the way of the Brahmanas and the Laws of Manu. (B) Bhakti, which is the way of devotion or faith. Salvation by this method calls upon the faith response of the individual. It is usually associated with the deity (or incarnation of Brahma) Krishna in the Bhagavad Gita. (C) Yoga, which is the way of discipline. Salvation is gained by mentally ascetic rigor. This technique appears n the Upanishads and also in later literature of Hinduism. The goal is union with Brahma. (D) Brahmajnana, which is the way of knowledge. A mystical union with Brahma results. This doctrine also appears in the Upanishads and in later literature.

In Christianity redemption assumes a cosmic character, in that the vital forces of God are at work in human salvation. At places in the Christian Bible it appears that even nature stands in need of salvation. The Father-God saves through self-sacrifice and loyal love. No one is outside his mercy and all can be forgiven. The Father suffers when his children go astray. Speaking of the hindrances which exist in the mind of Hindus in their accepting of Christianity, one Commission reports: "The conception of a suffering God is another serious intellectual hindrance." (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions," World Missionary Conference of 1910, p. 167.)

11. Personalty's goal in Hinduism is loss of personal identity or unconsciousness. This is particularly true of the more intellectual or philosophical types of Hinduism where some pan-

theistic conception dominates. The world is seen as a passing phenomenon, and all existence a bane. Release is to be gained through various techniques, the most popular being "yoga" or mental control. The desired-for state may also be attained through knowledge of the Real. Then one is absorbed into the all-embracing, impersonal Brahma and is thus given a sort of immortality. Personality is erased in the union with Brahma, and an experience quite similar to sleep is entered upon.

Christianity holds that personality's goal is moral perfection. Jesus gave the impetus to all our moral striving in his command that we be perfect even as the Father-God in Heaven is perfect. This must be interpreted in moral terms, since Christianity is essentially a moral religion. Growth and development are integral parts of life, and as such they provide the basis for our moral efforts. Christianity also holds that some type of personal continuance is required after death for the fulfillment of all our potentialities. Personality is valuable in the eyes of God, because he is the supreme Person.

12. Hinduism is bound up in the caste-system. It is impossible to accurately predict just what would happen to Hinduism if its emphasis on caste were abolished, but it is safe to say that it would probably never have the same hold on the people of India that it has exercised for the past centuries. Cast is the first and last requirement of Hinduism. Of its nature caste divides society into special classes or groupings, which make for conflict and strife.

Christianity believes that all men are brothers and members of the family of God. As such they are of inifinite worth and should be treated with respect. Any social system is irreligious that does not properly respect the individual. With such a view, the Hindu caste-system must be looked upon as inadequate. The larger social groupings of the Kingdom of God, which includes all, must supercede any divisive system.

THE STATE OF THE COUNTRY

By

STEPHEN GILL SPOTTSWOOD

Matt. 5:20—"Unless your uprightness is far superior to that of the scribes and Pharisees, you will never enter the Kingdom of Heaven." (Goodspeed)....

These are days in which we give much thought to our Country. While the movement of the Christian Church is toward ecumenicity and Christianity as a religion has always had international-universal emphasis and the proof of its catholicity lies in its application to all men, everywhere, let us look for a few minutes at **the state of the country** from the vantage point of Christianity.

A. RELIGIOUS HAVEN

It has been estimated that at least **one half** of the people who founded the original thirteen American colonies **came to this country seeking religious freedom.** The fires of human liberty and the Protestant Reformation of the seventeenth century were sparked in a common up-surge of freedom of personality and freedom to worship God according to the dictation of one's conscience. **Thirty-eight per centum** of the original colonies were directly **founded by religious groups** that later developed as important denominations in the American church. At one time the ministers of Connecticut were the state senators respectively per se.

Hence, we assert that religious haven—yea the Christian religion—is the background of America. Our wealth, our resources, our titanic industries, our great cities, our institutions, stem from the founding fathers who with faith in God and desiring freedom, carved a civilization from a wilderness and erected a government based on the fundamental equality of all men What our democracy has developed—what possibilities for human liberty lie in our Constitution and Bill of Rights—what we are as a nation today hark back to **Christianity the background of American Democracy.**

The flames of time have left the quest for human freedom unscorched. Standing out, like a sentinel upon a plateau the

desire for human freedom characterizes the history of mankind. In our own time we behold the relentless search for this, the hallmark of men, liberty. In every country in the world the quest is on and in our beloved America this quest is no less manifest. Our religion, Christianity, has permeated the evolution of government until almost all the world has representative law-makers and executives. The sermon on the Mount, the emphasis of Jesus on the rights and privileges and importance of an individual, the evident democracy in the choice of his disciples, the introduction of the eleventh commandment, 'That ye love one another' and the whole body of Christian philosophy point out the fact that human freedom, whose most eloquent voice is America, is rooted in Christianity, the religion that may ultimately become the synthesis of all religions.

The pathway of American democracy whose milestones include the Constitution, the Emancipation Proclamation, the suffrage amendment and now the President's Civil Rights program, points to a future that should make our faith in our country secure and our faithfulness to Christianity unquestioned.

Nonetheless, we Christians need to look at our country during the threat of war. We may ask ourselves this question: 'What do we lack in this hour when martial clouds are gathering?' The Berlin blockade; Korea and China in Civil Wars; the Balkan states governed by powers without their borders; open charges of espionage in our own country and countercharges across the seas are some indices of the times. 'What do we lack?' The words of Jesus in the sermon on the mount come back to us, "Unless your uprightness is far superior—you will never enter the Kingdom of Heaven." We need a superior righteousness to ward off the threat of war and bring peace to this peace—less century. Mere subscription to the thesis of human freedom is not enough. The scribes and Pharisees of Jesus' church were strict adherents to a great moral code But Christian experience was to demand a superior righteousness—an uprightness of inner attitudes which would make the social scene a drama of practical holiness.

C. CHRISTIAN DEMOCRACY

The state of our country today poses for churchmen the pertinent question: "Will Christianity preserve our democracy?"

Kenneth Scott Latourette in his recent book, "The Christian Outlook" says, "Christianity does not prevent the death of cultures, but it only survives some of the cultures where it has been the community faith; but also, where it is the religion of the community, from it come impulses which lead to new achievements.— — — civilization will not conform to Christian ideals —yet insofar as it is constructive it will be so because of the Gospel."

These heartening words of a great Christian scholar, in part, answer the question. American democracy, certainly as a culture, depends upon its drive for reality. Only Christianity can supply that drive. No finer fruit of Christian experience has been produced than this nation 'conceived in liberty and dedicated to the proposition that all men are and have a right to be free'.

In this crucial hour the call comes over the centuries for us to develop a superior righteousness within our country—so that no power on earth can resist the heartfelt cry of 147,000,000 Americans for peace — the coming of the Kingdom of Heaven to Earth—to Washington—to Berlin—to Moscow—to the whole world. Let us implement Christian democracy to its full possibilities until the humblest 'forgotten man' arises to the dignity of human freedom and then we can cite, with honest faith, Henry Wadsworth Longfellow's 'The Republic':

Thou, too, sail on, O Ship of State!
Sail on, O Union! strong and great!
Humanity with all its fears
With all its hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge, at what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave, and not the rock:
'Tis but the flapping of a sail
And not a rent made by the gale!
In spite of rock and tempests' roar,

In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee—are all with thee!

THE REVIEW LABORATORY

The Reverend Stephen Gill Spottswood, minister of John Wesley Church, Washington, D. C. has sent us the outline of his Holy Week services which we feel is a fitting contribution to the Review Laboratory for this season of the year.

The theme of the series is Amazing Truth, Living Victoriously in The Shadow of Death. The guest speaker is the Rev. Clinton Ruben Coleman of Hamlet, N. C.

Reverend Spottswood has placed in the hands of his membership the entire outline of the services including special musical selections which suggests an ample publicity coverage. One is immediately impressed by the value of music in carrying out the Holy Week and Easter Theme. In use this year, for example is noted the following:

The Palms by Faure (utilized as a solo)
The anthems: Lift Up Your Heads by Coleridge-Taylor
Calvary, Paul Rodney
Christ is Risen, Stults
Hallelujah by Beethoven
The Good Friday Oratorio, The Seven Last Words by Dubois

The Spiritual: He Rose

In these musical selections the entire Church can feel itself a part for Mr. Spottswood has utilized three choirs, ranging in group ages from children through adulthood.

The messages selected by the guest speaker trace the events of Holy week to the logical conclusion of Good Friday when the ministry has taken advantage of the many Zion ministers in the Washington area to use six of them and the guest speaker in the three hour service planned for that day.

You Can Try This—From Ash Wednesday to Easter

ASH WEDNESDAY:

Recommended: The Lenten Service from the Book of Worship for Church and Home (The Methodist Church) P. 59.

Wednesday Evenings following: Prayer services but close at given time with brief worship and message.

Third Sunday evening in Lent: Build your worship services around color film-strip: God So Loved the World. Use either Choir or Scriptural references as outlined in guide.

Passion Sunday evening (Sunday before Palm Sunday) Use Filmstrip and worship service on His Last Week.

Palm Sunday Evening: Service of Worship built around Spiritual: Were You There? Seven men, (See International Journal of Religious Education March 1946, p. 16)

HOLY WEEK:

Thursday: Holy Communion.
Friday: See Good Friday services as outlined in Book of Worship referred to above.

Special Projects

THE CHURCH SCHOOL:

Evangelistic Emphasis, using film-strip Be a Missionary.

Study: The Easter Story, visualized (secure prints of pictures appearing in this number of the Quarterly Review.)

Or—Study Unit—Journey Into Faith, using Cathedral Study Guide, and also film strip. The Road to Emmaus A highlight of this study unit would be the use of the sound film Journey Into Faith.

THE CHURCH:

Personal Evangelism.
For finance, use Parish Lenten Service folders.

Editorials

Have We anything To Gain—Or Lose?

Too few people ever turn to the editorial pages of our periodicals or newspapers and yet the very soul of the publication is found therein. Many of us may never see these words but it still remains a duty to say them.

So often the church "views with alarm" certain conditions which exist but in most cases it is not enough alarm to bring about real, vital action. We have been right, no doubt, in our interpretations only to voice an inward satisfaction at words which stir us for a moment. The power to speak is important but the power to act is the only road to achievement. Reports on the State of the Church and the State of the Country still clutter our annual conferences to no earthly good, or, if any, to very little. We hear them and go our way the poorer both from wasted time and effort and the sleepiness of our souls. Lengthy discussions often follow the reading of these "alarms" but one segment of the conference immediately looks at the insurmountable difficulties, another follows the theory of "letting sleeping dogs lie" while still a third is content with the knowledge that evil has been with us a long time.

I

Our Zion might well pause to consider questions of our future. One writer speaks "of a highway and a low" and many of us have allowed the thought to linger overlong that the devil's way is so plainly marked and runs downhill so decidedly we can easily recognize it. But our willingness to trade with that infamous character merely to secure desired ends might well spell our doom.

The Church finds itself in its most precarious situation in 150 years. Today, it is ill-equipped to meet the challenge. While the Nation plugs everywhere for better teachers as its major hope the church woefully lacks adequate leadership in almost every field. Absence of sufficient resources and poor use of what we have are **fifth columnists** that are forcing us to retreat.

II

Our Weakness Is In Our Program

This season of the year brings to our attention more than at any other the great miracles of Jesus. Even in that final tragic week, when the shadow of the cross stood as a dark veil over all

the earth, the Head of the church found time to take care of the earthly needs of ordinary people. Surely our program must include the spirit of His works. The future life is important but so is "when I was sick and in prison—hungry and naked". One need not interpret this as making the church chiefly a welfare agency. Teaching people to walk economically is just as important as feeding them when they are hungry. All too frequently our outlook tends to make people reliant rather than discoverers of individual ability. The church must be militant in securing for its membership the OPPORTUNITY to live here on earth.

III

Our Weakness Is Our Shortsightedness

The United Nations debates claim a great deal of our attention this month. Christian America would do well to hear them with open and unbiased ears. Some of us who entertain "the king can do no wrong" theory are as great an enemy of our American way of life as any Red or Pink could be. We await the attack on the Atlantic Alliance fully determined that all we shall hear in that attack will be lies. We have rushed to the defense of Cardinal Mindszenty as if that were the only crime being perpetrated in the world. One has only to cross the Potomac to be in as dangerous a situation as in Hungary. There it involved religion; here it involves matters just as sacred to Jesus' human rights. There it was a great churchman. In the Old Dominion the individuals are, perhaps, the lost sheep. Surely, we defend the church everywhere and no matter in what section of the world the Christ creed is violated there we must be in the center of battle.

IV

The church does not have to associate herself either openly or silently with movements that certainly mean her no good. Regardless of the color of our faces we must see that we can not long survive a civilization hostile to the church. We must attack this enemy as vigorously as we do such acts of vandalism as existed when a police department in Alabama (Birmingham) attempted to bring segregation in a Negro church. We must lose our lives, if need be, to bring defeat to traitorous Republicans who traffic in human rights as much so as slave traders before the Civil War. The church has no need for Communistic sympathizers, sponsors of the Superior Race theory or Republican Senators and Representatives who dare to compromise its high principles.

V

Our Weakness Is In Our Ministry.

If low salaries have brought about a dangerous situation in our public school system it has gone a long way towards making the church impotent and uninfluential. We observe not even a mere trickle of young men entering the profession. Of those we do attract few are of the best and too few are even average. It creates a situation in which the minister is either inclined to total sacrifice, because of necessity, or, he believes in "getting all the traffic will bear". This second class all too frequently leaves behind him a scattered flock, shaken confidence and deep suspicion. Behind him, as before, must come one inclined to total sacrifice because of necessity. What a fertile field for those who would, by avowed intent, "scatter the flock for hidden ends". Give the shepherd a low salary, discouraging situations and a beguiling serpent and no church will stand. And that serpent can be any color you will him.

VI

Not All Is Darkness

Our appreciation is extended to those who are willing and eager to find the solution to problems, to produce good leadership, to place the church uppermost in their minds. From the Atlantic to the Pacific such men DO exist, from the Lakes to the Gulf, those bright spots can be discerned.

Our appreciation to the Manager of the Publication House (and we still reserve the right of criticism) for an improved appearance of Beginner's literature.

Our appreciation to the Finance Department which has, at long last, seen the necessity of a program of education.

Zion must keep on striving to weld as one a church sufficient unto this day. That striving means hard, honest labor. And speaking of labor—it is just as true of the spiritual as it is of the economic life. You can't produce wealth without hard work in either field, and singing paens to ourselves for ten minutes' effort when there are twenty-four hours in the day isn't going to bring the Kingdom—in fact, it's a good way to lose that which we already have.

LOOKING AHEAD IN BOOKS

HOW RELIGION HELPS (A book for convalescents)

By

ALBERT W. PALMER

How Religion Helps is intended for the many people who are recovering from illness and who for the time being must learn to get along without good health.

Dr. Palmer himself recently suffered a severe illness for over a year with a subsequent readjustment to a life of reduced physical activity. Out of his own experiences comes this stimulating book. It is a simple, direct statement of how religion can strengthen a person to adjust himself to convalescence so that he may live eagerly and courageously in spite of handicaps.

Dr. Palmer is President Emeritus of Chicago Theological Seminary; minister of radio, First Congregational Church, Los Angeles; Former Moderator of the Congregational Churches in the United States. He is the author of "The Art of Conducting Public Worship," "Come, Let us Worship," "Aids to Worship," and "The Light of Faith."

In the light of the increasing number of semi-invalid people it is well for Review readers to consider this publication as well as those on worship by Dr. Palmer.

SOMETHING TO STAND ON

By

LEWIS L. DUNNINGTON

THE BOOK: At the beginning of the fall term at the University of Iowa an open letter was inserted in two Iowa City newspapers asking students to drop a list of questions about matters which were troubling them into a box at the First Methodist Church. The response was overwhelming. The present book gives Dr. Dunnington's answers to the multitude of questions the students asked. It is made up of sermons on difficult topics such as the miracles, the second coming of Christ, the virgin birth, the fall of man, hell, the resurrection and many others.

Here we have twenty straight-from-the-shoulder answers in the light of the best accredited scholarship today, to the questions the students asked. The author writes extremely well; he has a skillful use of narrative and a gift for incident and quotation which make his points telling and interesting.

Dr. Dunnington feels that the simple, lovable, dynamic personality of Jesus has been almost buried beneath a load of theological dogma. He believes that the evidence should be examined with an open mind so that Christians today may return to Him. That is the purpose of this liberal, forthright book.

The Author: Dr. Dunnington is Minister of the First Methodist Church, Iowa City, Iowa. He is the author of "Handles of Power," "More Handles of Power," and "Start Where You Are."

THE REAWAKENING OF CHRISTIAN FAITH

By

BERNARD EUGENE MELAND

THE BOOK: The Reawakening of Christian Faith comprises the Clark Lectures recently given at Pomona College, Claremont, California. In this book Dr. Meland writes with the same sincerity and poetic beauty which characterized his earlier volume, Seeds of Redemption.

Confronting the tragedy of recent years and the sobering situation which has followed, the author finds a clue to understanding man's existence in a new appreciation of the Christian Faith. Faced with the demand for meaning in the midst of tragedy and unreason, he writes, mankind reaches out beyond the horizons of experience to grasp for an understanding of existence through faith.

This reawakening, writes Professor Meland, is not solely a happening within theology but may be traced clearly in present-day literature and thought. It is a revolution in perspective throughout current culture, a universal reawakening.

The Author: Bernard Meland is Professor of Constructive Theology in the Federated Theological Faculty of the University of Chicago.

THE CHURCH-SCHOOL TEACHER'S JOB
By
MILDRED MOODY EAKIN and FRANK EAKIN

Recruiting teachers and leaders for the Church School in the average church is one of the most difficult tasks the ministry has to face. The improvement of those already on the job is likewise of great concern. Any book which will aid in the solution of these twin problems are welcome additions to the minister's library. We quote from the advance notice of this publication:

The teacher is encouraged to see the job in the large and in its varied relationships, as well as to gain specific skills The authors believe that specialized work in church school needs to be seen in the larger setting of the school as a whole, its local relationships, its historical background, and above all its commitment to the life building objectives of Christianity.

With this larger view goes much attention also to particulars, and in this as in the other Eakin books, the treatment is prevailingly concrete. Such subjects as "helps", "activities," and "keeping order" on the one hand, and worship and Bible teaching and home relationships, on the other, are alike illuminated with abundant illustrations.

A. A. Adjahoe
Box 33
Gold Coast
Africa

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